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TENDER *Counsel* and *Advice*,

By Way of

EPISTLE

To all those who are Sensible of their

DAY of VISITATION,

And who have Received the

Call of the Lord

By the Light and Spirit of his SON in their Hearts, to partake of the Great Salvation, wherever scattered throughout the World; **Faith, Hope** and **Charity**, which overcome the World, be multiplied among you.

By **William Penn.**

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BRITISH
MUSEUM

TENDER
Counsel and Advice
By Way of
EPISTLE
To all those who are sensible of the
DAY of their Visitation, &c.

My Dearly Beloved Friends,

WHO are sensible of the Day of your Visitation, by the Light of the Lord Jesus in your Hearts, and who have gladly received the holy Testimony thereof, by which you have beheld the *great Apostasy*, that is in the World, from the Life, Power and Spirit of God, and the *gross Degeneracy*, that is amongst those called Christians, from the Purity, Self-denial, and holy

Example of Christ Jesus, and his Primitive Followers; and how Pride, Lust, and Vanity reign, and how *Christendom* is become a *Cage of Unclean Birds:* Who have mourned under the sence thereof, and have cried in your Souls, *How long, how long, how long, O Lord God holy and true, will it be, ere thou takest to thy self thy great power and reignest!* To whom the World is become a burden, and the Vanities and Glory of it but *vexation of Spirit:* Who despise the things that are seen, which are *Temporal*, for the sake of the things that are not seen, which are *Eternal:* Whose Eyes look through and beyond Time and Mortality, to that Eternal City, whose Builder and Maker is God: Whose daily Cries and Travails are to follow Jesus in the way of *Regeneration*; to live as *Pilgrims* in this World, for the sake of that Glory, which shall hereafter be revealed, that can never fade away, that you may attain unto the Eternal Rest of God: To you, *my dear Friends*, to you it is, that the God and Father of him that was dead, and is alive, and liveth for evermore, *Christ Jesus, the faithful and true*

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Witneſs, who hath loved and viſited my Soul, hath now moved upon my Spirit to write, and viſit you with this *Epiſtle*. Receive it then, and with it the *endeared Salutation* of that Love and Life which are not of this World, but overcome the World. Great and frequent are my Travails for you, that you may perſevere, and not faint, but endure to the end; that you may obtain that glorious Salvation and Redemption, that is in Chriſt Jeſus. Yea, for this are my Knees bended before the God of the Spirits of all Fleſh, that you may be entirely kept, *that you may ſo run, as you may obtain, and ſo fight as you may overcome*; that an Immortal Crown and Kingdom may be your Portion, when all Sins and Sorrows ſhall be done away.

And that this you may do, hear my *Exhortation* to you in the Spirit of Truth. Dwell in the *ſenſe*, that God hath begotten in your Hearts *by the Light and Spirit of his Son*, who is now in his Son, *in you*, reconciling you unto himſelf. Watch, that this bleſſed ſenſe be preſerved in you, and it will preſerve

you. For where the holy ſenſe is loſt, Profeſſion, even of the higheſt Truths, cannot preſerve againſt the Enemies Aſſaults; but the Gates of Hell will prevail againſt them, and the Enemy's Darts will wound them, and they will be carried again Captive by the Power of his Temptations. Wherefore, I ſay again, live and abide in that Light and Life which hath viſited you, and begotten an holy ſenſe in your Hearts, and which hath made Sin exceeding ſinful to you, and you weary and heavy-laden under the burden of it: And hath raiſed in you a *Spiritual* Travail, Hunger and Thirſt after your Saviour, that he might deliver you; that ye might be filled with the *Righteouſneſs* of his Kingdom, that is without end.

Dear Friends, God hath breathed the Breath of *Life* in you, and in meaſure you live; for dead Men and Women do not Hear, or Hunger, or Thirſt; neither do they feel Weights and Burdens as you do. The Day of the Lord is dawned upon you, and it burneth as an Oven; you know it; and all Works of Iniquity are as Stubble before it: You

feel

feel it ſo, they cannot ſtand before the Lord: His Judgments take hold of them, and conſume them. O love his Judgments! that with thoſe of Old you may ſay, *In the way of thy Judgments*, O Lord, *have we waited for thee, the deſire of our Soul is to thy Name, and to the remembrance of thee. With our Souls have we deſired thee in the Night, yea with our Spirits within us will we ſeek thee early: For when thy Judgments are in the Earth, the Inhabitants of the World will learn righteouſneſs.* Part, part with all, *My dear Friends, that is for Judgment, let him ariſe in your Hearts*, that his *and your Enemys* may be ſcattered: That you may witneſs Him to be ſtronger in you, then he that is in the World. If the deſire of your Soul be to his Name, and the remembrance of him, you will love his Judgments and abide there, the days he alloweth for your purification. Behold his bleſſed Viſitation is upon you: His Angel hath Saluted you, and his holy Spirit hath overſhadowed you; he hath begotten holy deſires in you, I pray that they may never be extinguiſht, and that you may never

faint. Wherefore look to Jeſus that is the Author, that he may be the Finiſher. I Teſtify for God, *he has appeared to you*; yea, he hath ſaid to you as to *Andrew*, *Philip*, &c. *follow me*: And I ſay unto you, follow him: Come and ſee where he dwelleth; do not loſe Sight of him, let him be lifted up in you, and your Eye be to him: Who, *whereever he is lifted up*, draweth all ſuch after him. And this is the reaſon, why People are not now drawn after Chriſt, becauſe *he is not lifted up in their Hearts*; *he is not exalted in their Souls*; *he is Rejected*, *Oppreſt*, *Crucified*, *and Buried*; *yea they have Rowled a Stone upon him*, *and ſet Guards*, *that he ſhould not riſe* in them to Judge them.

But bleſſed are you, whoſe Eyes have ſeen one of the days of the Son of Man: Bleſſed are you, at whoſe Doors he hath knocked, to whoſe Heart he hath appeared, who have received his holy Viſitation, who believe *it is he*, *and not another*; and therefore have ſaid in your Hearts, with *Nathaniel* of old, *thou art the Son of God*, *thou art the King of Iſrael*; and with *Thomas*, *my Lord and my*

my God. O what have you, *my dear Friends*, to do, but to keep with him for ever! For whither ſhould you go, the words of Eternal Life *dwell with him?* He is full of Grace, and full of Truth, and of his Fulneſs ye have received Grace for Grace. And this is that Grace which bringeth Salvation to all that receive it, embrace it, and will be led by it. For it teacheth ſuch, as it did the Antient Chriſtians, to *deny all ungodlineſs, and the world's luſts, and to live ſoberly* and godlikely *in this preſent evil world, looking for that bleſſed hope, and glorious appearing of the great God, and their Saviour Jeſus Chriſt, who hath given himſelf for them to deliver them from all ſin, and to redeem them from all iniquity.* You know that you are *bought with a price*, now you feel it, and in meaſure diſcern the preciouſneſs of that Price which hath bought you, namely, *the Life of the Dear Son of God.* Grieve not his Spirit that is ready to Seal you to the Day of your perfect Redemption: But give up your Bodies, Souls and Spirits *to his ſervice, whoſe they are*, that they may be order'd by him to his Glory.

I write not to you as to the World, for you are called out of the World, by him that hath overcome the World; that as he is not of this World, ſo you may not be of this World. Come then out of it more and more, *out of the Nature, out of the Spirit, out of the Fruits, and out of the Faſhions* of the World! They are all for the Fire. Chriſt ſaid, the World loveth its own. Search with the Light of the Lord Jeſus, what there is in you, *that the World owneth and loveth?* For that is its own? And conſider what it is, *that the World is offended with?* Not that that cometh from it ſelf, of its own making and inventing, but *that which croſſeth its Inventions*, that is of another Nature, and ſpringeth from another Root. O be not conformed to the *Faſhions* of this World, that pleaſe the Luſt, which grieveth the Spirit of God; but be ye renew'd in your Minds; and being ſo *within*, you will be as a new People *without*.

They that have been truly with Chriſt, are quickly diſcovered, they cannot be hid. So it was of old; the *Jews* ſaid of the Diſciples, *theſe men have*

have been with Jeſus; their Speech and Carriage bewray'd them; their outſides were not like the outſides of other Men; they were *not currant with the Faſhions and Cuſtoms* of that time. Nor can they that have been with Jeſus, conform to the vain Faſhions and Cuſtoms of this World; wherefore be not you, in any ſort, of this World, but give diligence to make your holy high Calling and Election *ſure*: For many are called, and few are choſen; and the reaſon is, they are *ſlothful* Servants, they *hide* their Talent in a Napkin, *neglect* the Day of their Viſitation, and work not out their Salvation with *fear* and *trembling*: And then the Night overtaketh them, in which they can never work the works of Repentance; and the things that *belong to their peace* are hid from their Eyes for ever.

But the Lord forbid, *that it ſhould be ſo with any of you!* No, no, I hope, yea, I believe better things of you. And I am aſſured, that as you keep your Hearts chaſtly to the Light and Grace; that with which you have been viſited of the Lord; you ſhall be kept to Eternal

nal Salvation. For they are ſaved, that walk in the Light: Into the Light the Enemy cannot come; for the Light is Chriſt Jeſus, and the Enemy hath no part or place in him; he is driven out from the holy place by tranſgreſſion, and he is now a *fugitive* from Heaven; but he goeth up and down the Earth, ſeeking whom he may devour, whom he can *catch* and carry away with his baits and Snares.

Wherefore Wo to the Inhabitants of the Earth, that is, the *earthly* Inhabitants, ſuch as love and live in the *earthly Nature*; for all ſuch ſhall be a prey to him, he ſhall have power over them, and keep up his Kingdom in them. But thoſe that receive and abide in Chriſt Jeſus, *the Light, Life and Truth*, are out of his reach; they are in the munition of Rocks, under the pavilion of the Lord, and in the ſafe *Ark* of the moſt High God. However, he is permitted to tempt & try, till the time ſhall come, that he is not only trodden under Foot, but alſo bound and caſt into the Lake, *that burneth with Fire and Brimſton.* And he is the greateſt Enemy to thoſe that turn their

their back upon him; wherefore he watcheth to ſurprize them, that he might take them at unawares, and triumph over their failings. And for that reaſon Chriſt Jeſus preached the *Watch* earneſtly, and with repetition to his Diſciples.

Now my dear *Friends*, there be ſeveral things (or, the Enemy in ſeveral Appearances) will attend you in this holy march, you are making to the Eternal Land of reſt; of which I would caution you, that you may none of you make Shipwrack of any of thoſe holy beginnings, you have experienced by the Light and Spirit of the Lord. Beware of *vain thoughts*, for they oppreſs and extinguiſh the true ſenſe. Theſe vain thoughts ariſe from the Enemy's preſentations of objects to the mind, and the Mind's looking upon them, till they have made their impreſſions upon the mind, and influenced the mind into a love of them. This is a falſe liberty, a dangerous, ye a deſtructive liberty to the holy Senſe, that God hath begotten in any. For, as that is not received but hindered by ſuch thoughts, ſo it is

not

not improved, but deſtroyed by them. The divine Senſe in the Soul is begotten by the Lord: 'Tis his Life and Spirit, his holy Breath and Power, that quickneth the Soul, and maketh it ſenſible of its own ſtate and of God's will; and that raiſeth fervent deſires in it to be Eternally bleſſed. This is that which Satan rageth at; he feareth his Kingdom, he findeth that he is come that will caſt him out of his poſſeſſions. He cryeth out, *Why art thou come to torment me before my time*? He is the Father of vain thoughts, he begetteth them in the mind, on purpoſe to draw off the mind from that Senſe, and to exerciſe it in variety of conceptions, in a ſelf-liberty of thinking and imagining concerning Perſons and things. Here he offereth his Baits, and layeth his Snares, and never faileth to Catch and defile the unwatchful Soul.

Now, if you ſhould ſay, *what are theſe vain thoughts*? I tell you my Friends, All thoſe thoughts and conceptions, that either bring not Real Profit to the Soul, or that Grieve, Hurt or

or Oppreſs that holy Senſe, which is begotten of God in the Soul. And that by which Thoughts are to be examined is the *Light of Chriſt Jeſus:* For as *whatever may be known of God is manifeſted within man, for there God hath ſhown it him,* as ſaith the Apoſtle *Paul* to the *Romans*; *So what ever is reproved, is made manifeſt by the light*; *for whatever maketh manifeſt, is light,* ſaith he to the *Epheſians.* By this Light of Chriſt Jeſus examine your own Thoughts; ſee whence they riſe, from whence they come, and what they tend to. O Friends, here is a *Myſtery*; and the Evil One worketh here in a Myſtery! For where he cannot prevail to draw out the Mind from its ſenſible Habitation to embrace his Repreſentations of old Luſts and Pleaſures, that are wicked in themſelves, he will preſent you with lawful Objects, your *outward Enjoyments, Buſineſs, and Calling,* and ſteal in upon your Minds in the Croud of theſe Lawful things, and there lay his Snares, hid and covered, and at unawares catch you.

My Dear Friends, Bleſſed are they that ſee Jeſus their *Captain,* going before

fore them, and counſelling and leading them in all their outward and lawful Concerns, that they offend not. For, my Friends, this know, you may unlawfully think of lawful things, either in thinking on them *unſeaſonably*, mark that, when your Souls ſhould be wholly retired, and exerciſed in the Lord's Light, to feel his preſence, in which is Heavenly Life: Or in thinking on lawful things *careleſly*, not with regard to your Guide; he that hath bought you throughout with his own precious Blood, that he might have the Government of your Bodies, Souls and Spirits; that is, of your Bodily concerns, as well as of the things relating to your Souls and Spirits. This prevents much harm and miſchief in Buſineſs and Families, and preſerveth the Divine Senſe that God hath begotten, and the Creature in it: So that its Fellowſhip and Peace with the Lord runneth as a River, it is not ſtopt or hindred by the deſigns of the Enemy. Or laſtly, in thinking on lawful things *exceſſively*, too much, more than is needful, without limits, thereby gratifying the fleſhly Mind, which is

Enmity

Enmity with God, and that Sense which he begetteth in the Soul. O the Mountains that are raised, by such vain Thoughts, betwixt God and the Soul! How doth the Soul come under an Eclipse, lose sight, and at last all Sense of the Living God, like Men drowned in great Waters? And thus many have lost their Condition, and grown unsensible; and then questioned all former Experiences, if they were not meer Imaginations; till at last they arrived at *Atheism*, denying and deriding God and his Work, and those that kept their Integrity: For whom is reserved the Blackness of Darkness for ever, unless they timely and truly Repent.

But when this subtle Enemy of Man's Salvation seeth that he cannot make you bow to the Glory of this World, that all his Snares that he layeth in the things that are seen, which are Temporal, are discover'd and broken; and that your Eyes are directed to those things that are Eternal, then will he turn *Accuser*. He will aggravate your Sins, and plead the impossibility of their Remission: He will seem to act the *Advocate* for the

Juſtice of God, that he might caſt you into Deſpondency, that you may doubt of Deliverance and Salvation. Many are the Thoughts, with which he perplexeth the Sons and Daughters of Men: But this know, that he was a *Liar* from the beginning. For the Lord doth not viſit the Souls of any to *deſtroy* them, but to *ſave* them. For this end hath he ſent his Son a Light into the World; and they that bring their Deeds to it, are not of the Devil, who hateth the Light. Neither doth the Lord cauſe People to *Hunger* and *Thirſt* after him, and not fill them with his good things. Be aſſured, *my Friends*, where ever the Lord hath begotten Deſires after him, and where ever Sin is become exceeding ſinful, yea a burden to the Soul, *the Devil's Kingdom is ſhaken*, the Prince of this World is begun to be *Judged*, and God is at Work for the Redemption of that Soul. Hearken not to the Voice of the *Serpent*, for that loſt your firſt Parents their bleſſed Paradiſe: And with the ſame Subtle and Lying Spirit he would hinder you from returning into Paradiſe. But when he is herein diſappointed, he

ſhifteth

ſhifteth his temptation, and preſenteth another temptation, *viz.* that though you have begun well, yet ye will never be able to hold out to the end. *That the Temptations are ſo many, and the Enemys ſo ſtrong, they are not to be overcome by you*; and that it were better, never to profeſs ſuch high things, than to fall ſhort of them; this will but bring Reproach to the way, and the People of it. Again, that *'tis Curioſity, and Spiritual Pride, and Conceitedneſs, for you to be thought better then others*, with the like Suggeſtions, on purpoſe to ſtagger your Reſolutions, and weaken your Faith. Ah! he is a Devil ſtill, a Liar and a Deſtroyer: Look not to him, but to Jeſus, who hath called you. Keep but your Eye to him, of whom the *Brazen Serpent* in the Wilderneſs was a Figure, and he ſhall Cure you of all Diſeaſes, of all Wounds and Stingings of *Serpents* and *Scorpions*, &c. that may attend you in the *Wilderneſs-travail*, which is the hour of your Temptation. God is exalting him, *in you, a Saviour*; therefore is he manifeſted, *viz. to deſtroy Sin.* Yea, *ſtronger is he that is in you,*

than he that is in the World: He is able *to bind the ſtrong Man, and caſt him out*; do but believe truly in him, and cleave to him. Remember there were *evil Spies* of old, thoſe that brought falſe *nitelegence*, that *Canaan* was a pleaſant Land, *but the Way impaſſible*; but the Faithful Enter'd and Inherited. Keep therefore in the righteous Life of Jeſus, and walk in his holy Light, and you ſhall be preſerved *through all exerciſes and difficulties* unto the Eternal *Canaan*, the Land of reſt. Neither Wonder at theſe things, *that temptations attend you, or that the Lord tryeth and proveth you*, it is the way of all that are gone to God. For even Jeſus was tempted and tryed, and is therefore become our Captain, *becauſe he overcame*. Neither be ye caſt down, becauſe the Lord ſometimes ſeemeth to hide his Face from you, that you feel not allways that Joy and Refreſhment, that you ſometimes enjoy. I know what work the Enemy maketh of theſe *withdrawings* of the Lord. Perhaps he will inſinuate, *that God hath deſerted you in his diſpleaſure, that you muſt never expect*

to

to ſee him, that he will never come again: And by theſe and the like ſtrategems, he will endeavour to ſhake your Faith and Hope, and diſtract you with Fear, and to beget great jealouſies and doubts in you; and by impatience and infidelity, Fruſtrate your good beginnings. But though *David* ſaid of Old, in the diſtreſs of his Soul, *One day ſhall I fall by the Hand of* Saul, yet he overcame him, and had the Crown. Yea, the Lord Jeſus himſelf cryed out in the agony of the Croſs, *my God, my God, why haſt thou forſaken me*! Nevertheleſs he glorioufly Triumph'd over all, and lead Captivity Captive, for the joy that was ſet before him: Which joy is bebore you; it is the mark of the price of your great and holy calling. Wherefore faint not, neither murmur, if your Spiritual *Moſes* ſeem to withdraw a while from you. Do not you *make Images in his abſence*, neither wax Wanton; but poſſeſs your Souls in holy fear and patience, waiting with holy Reverence and Diligence for his appearance, who is your victorious Leader.

All theſe things are for your good, that *proud Fleſh* may be debaſed, and that the Soul may be redeemed. Wherefore bear the hand of the Lord; whom he loveth, he Chaſtneth; his Anger laſteth not for ever, but his Mercys endure for ever. Shrink not from the pure operations of his holy word, let it divide aſunder *betwen the Soul and Spirit, the Joynts and Marrow in you*; ſuffer your right Hands to be Cut off, and your right Eyes to be pluck'd out, that do offend, let not the pain ſcare you. O bear the pure ſearchings of this Heavenly word! Yea, if your minds be ſtay'd in it, you will find it to be a word of Patience, which will keep you; for all Virtue is in it. Keep it, and be ſtill: It is good, ſaid one of Old, *that a Man ſhould both hope, and quietly wait for the Salvation of God. Yea it it is good for a Man that he bear the Yoak in his youth* (this is your youth) *and ſuch an one ſitteth alone, and keepeth Silence, becauſe he hath born it upon him.* Ah bleſſed are they that bear this holy Yoak, who are come to this Silence, who Dye daily; that not they, but Chriſt

Chriſt may Live and Rule in them; therefore hear him, and take up his Croſs, and follow him. Follow him, keep him Company, he hath beaten the Path, and trode the Way, ſtart not aſide at his Cup, neither ſhun his Baptiſm: Go with him to *Caiaphas*, to *Pilate*, and to the Croſs; dye with him to the World, and you ſhall riſe with him unto Life Eternal. Honour, Glory and Immortality are at the end of this holy Race! O that you may run it with Chearfulneſs and Perſeverance!

But this is not the utmoſt Strategem of the Enemy; he hath yet a more plauſible, and a more dangerous Device wherewith to deſtroy the holy Senſe that God hath quickened, where he ſeeth theſe Temptations reſiſted, and that he cannot hinder a Religious Work in the Soul, by any of his Baits taken from the things that are ſeen; and that is, *his drawing you into Imaginations of God, and Chriſt, and Religion*; and into Religious Duties, not in God's way or time; nor with Chriſt's Spirit. Here he is transformed into the Appearance of an Angel of Light, and would ſeem *Religious now, a Saint, yea, a Leader into*

Religion, ſo that he may but keep him *out* of his Office, *whoſe right* it is to teach, prepare, enable, and lead his Children with his holy Power and Spirit. Yea, if he can but keep the Creature's *Will* alive, he knoweth there is a ground for him to work upon; a place that he can enter, and in which his Seed will grow. If this *Will* of Man ſtanding, he knoweth that the Will of God cannot be done on Earth, as it is done in Heaven. O this *Will* is God's Enemy, yea, the Soul's Enemy; and all *Will-worſhip* ariſeth hence: Yea, it is the Off-ſpring of the Serpent and of the Will of Man; and it can never pleaſe God. Let all beware of this; *God is a Spirit*, and he will be Worſhipped in his *own* Spirit, in his *own* Life. The Worſhip of God ſtandeth in the *Will of God*; and is not brought forth of the Will of the Fleſh, or of the Will of Man. Remember that the Word came not to Eſau, *the Firſt-birth*, *the Hunter* that ſtayed not at Home; but to *Jacob*, *the plain Man*, *he that dwelt in Tents*; to him came the Word of the Lord, that dwelt in a *ſtill and quiet* Habitation. For in the true ſilence is God's Word heard,

into

into which *the Hunting Nature of* Eſau, *the Firſt-birth*, can never come. It can never *ſtand ſtill*, and therefore it can never ſee the Salvation of God. Againſt this Nature watch, and know Jacob, *that inherits the Birth-right*; the Election of God (though *now a Worm*) *to wreſtle and prevail.* Then Worm *Jacob*, is *Iſrael* a Prince, to whom belongs the Statutes and the Ordinances. *The Word came to* Jacob, *and the Statutes to* Iſrael: Here is Dominion, Government, Exaltation: This is the Lot of *Worm Jacob.* Wait therefore, *till the Angel move upon the Waters*, before you ſtep one ſtep. Are ye Followers of the Lamb, that hath viſited you, the Captain of your Salvation? Run not in your own Wills, wait for his Word of Command, do nothing of thy own Head and Contriving, yet do all with diligence that he requireth. Remember what became of them of Old, that offered *falſe Fire*: O ſtay, till a Coal from his Holy Altar touch your Hearts and your Lips. Jeſus told his Mother at the Marriage in *Cana* in *Galilee*, *his time was not come*: He rejected the *Will* in her, and ſtaid, till his time was come, that is, his Father's

ther's time, *in whose Hands are the Times and Seasons:* Whose Will he came to do, and not his own: Leaving us therein a Blessed Example, *that we should also follow his steps*, that is, not to attempt to perform even things of God in our own Wills, nor out of God's Season and Time, which is the best: For in his Seasons, *he is with us*; but in our own Seasons and Wills *he withdraweth himself from us.* And this is the Cause, that the Nations Worshippers have little sense of God in their Hearts, and that their Priests cry out against inward Sense; Lest the People should go alone, and come to a more acceptible Worship.

My *dear Friends*, as you would enjoy God's Presence, Love and Life, and be acceptable with him, wait in his holy Light and Spirit that hath visited you, against these *strategems of Satan*, and *Wake not your Beloved before his time*: Watch against the *will*, that Instrument of Satan, and Enemy of God's Glory, and your own Comfort. Let it be Bridled, Subjected and kept under Christ's Yoak, yea, subdued, that the will of God may be done in you and by you, which bringeth glory to the Lord,

and

and Eternal peace to the Soul. One Sigh, rightly begotten, out-weigheth a whole Volume of *ſelf-made* Prayers: For that which is born of Fleſh, is *Fleſh*, and reacheth not God's Kingdom, he regardeth it not; and all that is not born of the Spirit is Fleſh. But a *Sigh*, or a *Groan*, ariſing from a living Senſe of God's work in the Heart, it Pearceth the Clouds, it entereth the Heavens; yea, the Living God heareth it, his regard is to it, and his Spirit helpeth the Infirmity. He loveth that which is of himſelf, and hath care over it, *though as Poor, as worm* Jacob. *For the Crys of the Poor, and the Sighings of the Needy will I ariſe*, ſaith the Lord: *The Poor in Spirit*, that hath parted with all, that they may win Chriſt; that need him only, and Seek him above all: Who have no helper in the Earth, but have denied all earthly helps, that he might bring and work their Salvation for them. And as you are not to run in your own wills, nor to offer up Sacrifices of your own preparing, ſo have a care how you touch with thoſe that do; how you bow to their wills, and joyn with

with their Sacrifices. For all theſe things greatly help to extinguiſh the Divine ſenſe begotten in your Hearts by the word of Life. And as you are faithful to the Light and Spirit of Chriſt, which giveth you to diſcern and reliſh between that which ſtandeth in your own will, and the will & motion of the Spirit of God in your ſelves; ſo will you by the ſame Light diſcern and favour between that which proceeds from the will of Man, and the will and motions of the Spirit of God in others; and accordingly either to have or not to have fellowſhip with them: For what hath *Light* to do with *Darkneſs?* Or what hath *Spirit* to do with *Fleſh?* Or what hath *Life* to do with *Death? For the Grave cannot Praiſe thee, O Lord; Death cannot celebrate thee: They that go down into the Pit cannot hope for thy Truth. The Living, the Living, he ſhall praiſe thee, as doth my Soul this day.* This was the Teſtimony of the bleſſed Prophet *Eſaiah*, and it ſtandeth true for ever. According to the Prophet, Thou haſt ordained peace for us, for thou haſt wrought all our works in us.

Where-

Wherefore I exhort you in the Spirit of Truth, and in the Counſel of the God of Truth, keep in the Divine Senſe and Watch, *if you would endure to the end in the will of God. And I ſay again, Touch not with Man-made Miniſtrys, nor Man-made Worſhips, let their words be never ſo true: 'Tis but Man, 'tis but Fleſh, 'tis but the Will; and it ſhall have no acceptance with God,* O this is the *Golden Cup* of the Whore, that is gone from the leadings of the Spirit, with which the Nations are defiled; have nothing to do with it. Keep to Chriſt Jeſus, God's great Light, follow him, as he ſhineth in your Hearts, and ye will not walk in Darkneſs, but have the Light of Life; not of *death* to Condemnation, as in the World; but unto *Life*, which is Juſtification and Peace. And remember that nothing bringeth to Chriſt, *that cometh not from Chriſt.* Wherefore all Miniſtry that cometh not from Chriſt, God's great Prophet and High Prieſt to all true-born Chriſtians, cannot bring People to Chriſt. Man only gathereth to Man, to hear and believe in Man, and depend on Man: And if the Church of *Corinth* ſought a proof

of

of Christ's speaking in *Paul*, that had begotten them, and had wrought the Signs and Works of an Apostle in them: how much more reason have you to demand *a proof of Christ's speaking in the Priests and Ministers of this World, who have not wrought the Signs and Works of Apostles or true Ministers?* And by what should you try them, but by the *Light* and *Spirit* of Christ in you? Yea, 'tis Christ Jesus, in you, that giveth you to savour, if others speak from Christ in them. And this the Apostle referreth the *Corinthians* to, for a proof of Christ's speaking in him: For nothing leadeth to God, but that which came from God, even Christ Jesus the Son of God. O let him be your *Vine*, and know him to be your *Fig-tree*: Sit under his holy Teachings, whose Doctrine shall drop as Myrrh upon your Souls: He will feed you with the *Bread of God*, that cometh from Heaven, that feedeth and leadeth them thither that feed upon it: And He is that Bread.

Therefore *wait* and *watch* unto his daily and hourly Visitations to your Souls, and against all the Approaches of the

the Enemy, that ſo he may not take you at unawares; but that you may be preſerved from the power of his Darts, and the force of his Temptations *by the Holy Armour of Light*, the defence of the *faithful* Antients: If you be willing and obedient, you ſhall eat the good of the Land. Now is your Day, now is your Time; work while the light is *with you*; for the Night cometh, in which *none can work*. Not only the Night of Eternal Darkneſs to the Wicked; but the Night of *Death* unto all: For in the Grave there is no Repentance, neither can any Man there, work the Works of God. You know the Foundation: Is he *Elect?* Is he *Precious* to you? *Have ye choſen him?* Yea, I am ſatisfied you have: See what you build upon him. Have a care of *Hay*, *Straw* and *Stubble!* Have a care of your own *Wills* and *Spirits!* Labour not *for the Bread that periſheth*, as all the Bread of *Man's-making* doth: But labour you in the Light and Strength of the Lord for the Bread that never periſheth, that Bread that cometh from Heaven, that nouriſheth the Soul in that Life that is

heavenly,

heavenly, that is *hid with Christ in God*, the Root and Father of all Life; that of this Fountain you may drink, that is clear and pure, that cometh from the *Throne of God*, and of the Lamb, and not of the *muddy Puddle* of Man's Invention. There is a Bread that periſheth, and there is a Drink that periſheth, and Wo to them that feed thereon, for their Souls ſhall periſh alſo, if they Repent not. But there is a Bread that *never* periſheth, and there is a Fountain that ſpringeth up unto Eternal Life, and Bleſſed are they that Feed and Drink thereof; for they ſhall have Eternal Life with God. This is that which only ſatisfieth what is Born of God; it will feed on no other Bread, nor drink of no other Water. I cannot but warn you all that are come to the Lord's Day, that you ceaſe from all other Food, *from Man and Man's Will and Invention*; for that ſtifleth the Divine Senſe, that overlayeth and killeth this Heavenly Birth. There are no *Grapes* to be gathered of *Thorns*, nor *Figs* of *Thiſtles*: Keep to your own Vine and Fig-tree Chriſt Jeſus; ſit under him,

that

that you may eat of his Fruit, which is the fruit of *Life*, *the hidden Manna*; hid from the Nature and Spirit of *this World*, *a Myſtery* thereunto. Two things conſider; firſt, you muſt wait till the Manna cometh; and then you are not to be *idle*; you are to *work*; and next, as it daily cometh, ſo it muſt be *daily* gathered and fed upon: For the *Manna* that was gather'd yeſterday, will not be Food for to day; it will not keep for that uſe. As it was outwardly, ſo 'tis inwardly. Time paſt is none of thine: 'Tis not what thou wert, but what thou art; God will be daily look'd unto. Didſt thou eat yeſterday? *That feedeth thee not to day:* Therefore *Jeſus* taught his Diſciples, and us in them, to pray for our *daily Bread*, for the *preſent* ſuſtenance, and to look no farther, but depend upon the Lord, and live by Faith in him, that raiſed up Jeſus from the Dead; ſo that the time to come is no more ours, than the time paſt can be recalled.

Wherefore, Bleſſed are they, that fear the Lord, and confide in him, they

ſhall never be confounded: They ſhall lack no good thing; for the Lord loveth *Iſrael*, he is good unto *Iſrael*, and all that are of an upright Heart; whoſe Hearts look up to Heaven, and not down to the Earth; neither love nor live in the vain Luſts of the World. *Such ſhall abide in his holy Tabernacle, ſuch ſhall dwell in his holy Hill*, even they that *walk uprightly*, that *work righteouſneſs*, and *ſpeak the truth in their hearts*; *in whoſe ſight a vile perſon is contemned, but who honour them that fear the Lord.*

O my dear Friends, I know experimentally, that this is hard to Fleſh and Blood; that which is Born of the Corruptible Seed; but that can never enter into the Kingdom of God: That muſt be Crucified by Chriſt that hath Crucified Chriſt: *Blood requireth Blood.* Wherefore give that which is for the Famine, to the *Famine:* For the Fire, to the *Fire:* And for the Sword, to the *Sword.* Let all the ſinful Luſts be famiſht, let the Stubble be burnt, and the Corrupt, yea, and the Fruitleſs Tree that cumbereth the Ground, be *cut down*

and

and caſt into the Fire. Let the work of the Lord be done in you; let him purge his Floor, and that throughly; that you may come out as pure as Gold Seven times tried, fitted for his uſe that hath choſen you; that you may bear his Mark, and wear his Inſcription, *Holineſs to the Lord*; ſo you will be Veſſels of Honour, in his Houſe. Therefore I ſay, let your Houſes be ſwept by the Judgments of the Lord, and the little Leaven of the Kingdom leaven you in *Body*, *Soul* and *Spirit*, that *holy Temples* you may be to his Glory. This I know, is your deſire, that are on your Travail to this Bleſſed Enjoyment.

Well, you believe in God, believe alſo in Chriſt the *Light* that hath viſited you: And if you truly believe, you will not make *haſte*: You will not make haſte out of the Hour of *Judgment*; you will ſtay the *Time* of your Trial and Cleanſing, that you may be as I ſaid, as pure as Gold Seven times tried; and ſo receive the Lord's *Mark* and *Stamp*, his *Image* and *Approbation*; that you may be his *throughout*, in Body, Soul, and

Spirit; seal'd to him in an Eternal Covenant.

Dear Friends, gird up the Loins of your Minds, watch and hope to the end; be not slothful, neither strive; despond not, nor be presumptuous: *Be as little Children*; *for of such is the Kingdom of God.* Dispute not, neither *consult* with Flesh and Blood: Let not the Prudence of this World draw you from the *simplicity*, that is in Christ Jesus. Love and obey the Truth; hide his Living Word in your Hearts, though it be as an *Hammer*, a *Fire*, a *Sword*, yet it reconcileth and bringeth you to God, and will be *sweeter* to you that love it, than is the *Honey*, *and the Honey-comb.* Fear not, but bear the Cross; yea, without the *Camp*, the Camp of *this World's* Lusts, Glory, and False VVorships. But this know, when the Enemy cannot prevail by none of these Stratagems, if you resist him, *as the God of the World's Glory*, *the Prince of the Air*, *and the False Prophet*, then he turneth *Dragon*; then he declareth open VVar; then you are *Hereticks*, *Fanaticks*, *Enthusiasts*,

thuſiaſts, Seducers, Blaſphemers, unworthy to live upon the Earth. But in all theſe things *rejoice, and be exceeding glad, for great ſhall be your reward in the Kingdom of the Father.* VVhat, if your *Parents* riſe up againſt you; if your *Brethren* betray you; if your *Companions* deſert and deride you? If you become the *Song* of the Drunkard, and the *Scorn* and *Merriment* of the Vile Perſon? Yea, though the Powers of the Earth ſhould combine to devour you, let not your Hearts be troubled. *Shun not the Croſs, but deſpiſe the Shame, and caſt your Care upon the Lord, who will be afflicted with you in all your Afflictions: In the Fire he will be with you, and in the Water he will not forſake you.* O let your Eye be to him, whoſe Name is as a ſtrong Tower, the Sanctuary of the Righteous in all Ages; that you may be able to ſay in your Hearts with *David* of old, *The Lord is my Light and my Salvation, whom ſhall I fear? The Lord is the ſtrength of my life, of whom ſhall I be afraid? Though an Hoſt ſhould encamp againſt me, my Heart ſhall not fear; though War ſhould riſe a-*

gainſt me, in this will I be confident. One thing have I deſired of the Lord, that will I ſeek after, that I may dwell in the houſe of the Lord all the days of my Life, to behold the beauty of the Lord, and to enquire in his Temple. For in the time of trouble he ſhall hide me in his Pavilion, he ſhall ſet me upon a Rock. When my Father and my Mother forſake me, then the Lord will take me up. I had fainted, unleſs I had believed to ſee the goodneſs of the Lord in the Land of the Living. **Wait** *on the Lord, be of good Courage, and he ſhall ſtrengthen thine Heart:* **Wait** *I ſay on the Lord.*

O my dear Friends, let it be your daily and hourly work to *wait* upon God. How often does *David* ſpeak of *waiting* upon God? he felt the ſweetneſs of it; therefore retire into your holy Chamber: Be ſtill, and the Lord will ſpeak comfortably unto you. Bleſſed are they, that wait *upon him*! whoſe Expectations are *only* from him: *For though the youth ſhall faint and be weary, and the young men ſhall utterly fall, They that wait upon the Lord, ſhall renew their ſtrength,*

ſtrength, they ſhall mount up with wings as Eagles, they ſhall run and not be weary, they ſhall walk and not faint. I waited, ſaith *David*, **patiently** *upon the Lord, and he inclined unto me, and heard my cry.* And this was his Teſtimony, *Behold, the Eye of the Lord is upon them that fear him, to deliver their Soul from Death, and to keep them alive in Famine: For the Lord is nigh unto them that are of a broken heart, and ſaveth ſuch, as be of a contrite Spirit: David* knew it, therefore he could ſpeak it.

O my dear Friends, who are compaſſed about with many Tribulations; the Lord God, your Staff and Strength is near you to ſuſtain you. Have ye born the holy reproach of Jeſus, and deſpiſed the Shame of his Croſs, and did he ever *deſert* you? Be not caſt down, though to the Eye of Reaſon there ſeemeth none to help, no, not one to ſave: Though Enemies *within*, and Enemies *without*, Encamp themſelves about you; though *Pharaoh* and his *Hoſt* purſue you, and great difficulties be on each hand of you, and the *diſmal Red Sea* be before

you; *ſtand ſtill*, make no Bargains for your ſelves, let all Fleſh be *ſilent* before the Lord, and *his Arm ſhall bring you Salvation.* Yea, when you are ready to go down into the Pit, that your Throat is dry with crying, and your Eyes ſeem to fail with waiting, *his Salvation ſhall ſpring as the Morning; becauſe his Mercies are to all Generations, and that the Seed of* Jacob *never ſought his face in vain. The poor Man cryeth*, ſaith *David*; What poor Man was this? *He that is poor in his own Eyes; that hath no Helper in the Earth, but God. This* poor Man cryed, *and the Lord heard him, and ſaved him out of all his Troubles. Our Souls*, ſaid the Righteous of old, *waited for the Lord, for he is our Help, and our Shield for ever.*

Wherefore, *my dear Friends*, be not you diſcomforted, for there is no new thing happeneth unto you: 'Tis the Antient Path of the Righteous: *For thy ſake*, ſays *David*, *have I born reproach; I am become a ſtranger to my Brethren, and an Alien unto my Mother's Children: When I wept, and chaſtned my*

Soul

Soul with faſting, that was to my reproach. I made Sackcloth alſo my Garment, and I became a proverb to them. They that ſate in the Gate, ſpake againſt me; and I was the Song of the Drunkards. Save me O God, for the Waters are come in unto my Soul: And the Water *Floods are ready to ſwallow me up. They perſecute him, whom thou haſt ſmitten; and they grieve thoſe, whom thou haſt wounded.* Do you not know this, *Dear Friends*, are not your Tears become a Reproach, Your Faſts a Wonder, your Paleneſs a Deriſion, your Plainneſs a Proverb, and your Serious and Retired Converſation a *by-word*? Yea, when the Lord hath Wounded, have not they alſo *grieved?* And when the Lord hath ſmitten you, have not they mocked? But this was *David*'s joy, *the Lord is my Shepherd, I ſhall not want: He reſtoreth my Soul, he leadeth me in the paths of righteouſneſs for his Name's ſake; he maketh me to lie down in green Paſtures: He leadeth me beſide the Still waters. Yea, though I walk through the Valley of the Shadow of death, I will fear no Evil; for thou art with*

with me, thy Rod and thy Staff they Comfort me: Who was the Comforter & preſerver of *Shadrach, Meſach, and Abednego,* that refuſed to obey the King's Command againſt the Commandment of God: They would not bowe to his Image; but rather choſe the Fiery Furnace, then to comit Idolatry, or bowe to another thing, then to the Living God. Did not we caſt Three Men into the midſt of the Fire? ſaid *Nebuchadnezzar, Loe I ſee Four Men looſe, walking in the midſt of the Fire, and they have no hurt: And the form of the Fourth is like the Son of God.* O my Friends, the Fire obeyeth him, as well as the Winds and Seas: All Power is given to the Son of God, who is given to you for your Salvation. Well, *Shadrach, Meſach,* and *Abednego,* the King calleth out of the Fire, and they have no harm; though the Mighty Men, that caſt them into the Fiery Furnace, *were conſumed.* The God of *Shadrach, Meſach,* and *Abednego,* is *magnified* by the *King's decree,* and *Shadrach, Meſach,* and *Abednego,* are by the King *highly Preferred.* Here is the end of faith-

faithfulneſs; here is the bleſſing of perſeverance God will bring honour to his Name, through the Patience and Integrity of his People.

And it was this Son of God that preſerved *Daniel* in the *Lyons Den*; it was his Voice, that *David* ſaid *divideth the Flames of Fire; he rideth upon the Winds, he ſitteth upon the Floods. The Voice of the Lord is Powerful, the Voice of the Lord is full of Majeſty: They that truſt in him, ſhall never be confounded. Bleſſed are they whoſe God is the Lord:* For he is a preſent help in the Needful time of trouble. *The angel of the Lord Encampeth round about them that fear him, and he delivereth them. O taſte, and ſee, that the Lord is good: Bleſſed is the Man that truſteth in him.* O fear the Lord, for there is no want to them that fear him. *The Young Lyons ſhall lack, and the Old Lyons ſuffer Hunger; but they that ſeek the Lord, ſhall not want any good thing. Many are the Afflictions of the righteous, but the Lord delivereth them out of them all; for the Lord redeemeth the Souls of his*

Servants

Servants, and none of them that truſt in him, ſhall be made deſolate.

For which Cauſe, *my dear Friends, caſt away every Weight, and every Burden, and the Sin that doth ſo eaſily beſet you.* Neither look at the Enemys ſtrength, nor at your own weakneſs; but look unto *Jeſus* the bleſſed *Author* of your Convincement and Faith: The mighty One, on whom God hath layd help, for all thoſe that believe in his Name, receive his Teſtimony, and live in his Doctrine; who ſaid to his *dear followers* of Old; *Be of good Chear, I have overcome the World. Fear not little Flock; it is the Father's good pleaſure, to give you a Kingdom: And they that endure to the end, ſhall be ſaved. I will not leave you Comfortleſs,* ſaid he, *I will come to you; he that is with you, ſhall be in you.* This was the *Hope* of their glory, the *Foundation* of their building, which ſtandeth ſure. And though ſorrow cometh Over-night, yet joy ſhall come in the Morning. *Ye ſhall Weep and Lament,* ſaid Jeſus, *but the World ſhall rejoyce; and ye ſhall be ſorrowful, but your ſorrow*

ſorrow ſhall be turned into joy, and their rejoycing into howling. And Loe I am with you to the end of the World. Be ye therefore encouraged in the holy Way of the Lord; wait diligently for his daily Manifeſtations unto your Souls, that you may be ſtrengthned in your *inward* Man, with Might and Power, to do the Will of God on Earth, as it is done in Heaven. O *watch, that you enter not into temptation:* Yea, *watch unto Prayer, that you enter not into temptation, and that you fall not by the temptation.* Chriſt ſaid to *Peter, Canſt not thou watch one hour?* Every one hath an Hour of Temptation to go through; and this is the Hour, that every one is to watch. Jeſus the Captain of our Salvation was under great Temptations; *he was ſad unto Death; he did ſweat drops of Blood*; but he *watch'd*, he *pray'd*, he *groan'd*, *yea, he cry'd with ſtrong cries:* But through Suffering overcame: And remember how in the Wilderneſs he was tempted, but the Angels of the Lord miniſtred to him. So they that follow him in the way of the Tribulations and Patience

Patience of his Kingdom, God's *Angel ſhall miniſter unto them all*: Yea, he will keep them in the Hour of Temptation: He will carry their Heads above the Waves, and deliver them from the devouring Floods.

Wherefore finally, *my Friends*, I ſay unto you, in the Name of the Lord, *Be of good chear!* Look to *Jeſus*, and fear not Man, whoſe Breath is in his Noſtrils: But be Valiant for the Truth on Earth, *Love not your Lives unto the Death, and you ſhall receive a Crown of Life and Glory*; which the God of the *Fathers*, the God of the *Prophets*, the God of the *Apoſtles*, and the God of the *Martyrs* and true *Confeſſors* of Jeſus; yea, the God and Father of our *Lord Jeſus Chriſt* ſhall give unto all thoſe that keep the pure Teſtimony of his Son in their Hearts, and patiently and faithfully endure to the end.

Now to him that is able to keep you from falling, and to preſent you faultleſs

less before the presence of his Glory with exceeding Joy: To the only Wise God, our Saviour, be Glory and Majesty, Dominion and Power, both now and ever, Amen.

I am your Friend that sincerely Loves you, and earnestly Travails for your Redemption,

William Penn.

FINIS.

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